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unprofitable. Dr. Davidson attempts to read, beneath and behind the facts, the forces and motives that control and mold the facts, and when he has discovered these he points out the situations in which they so often recur in contemporary life. The standards of spiritual life he thus discovers in biblical characters and situations; the applications of these standards he locates among people to whom he is preaching.

The volume is edited by Dr. Davidson's successor, Professor J. A. Paterson, and the biographical introduction prefixed by Mr. A. Taylor Innes tells in a brief but graphic sketch all that was known of Dr. Davidson's quiet, uneventful, but transcendently useful and influential life. Dr. Davidson seems to have been abnormally sensitive, even for a Scotchman, with reference to the revelation of his inner life to the public. But Mr. Innes has skilfully discovered and brought forth from Dr. Davidson's sermons many confessions of spiritual experience which enrich his biographical sketch.

Two portraits of the professor in his study complete the whole presentation of the man, and make the volume quite an adequate substitute for personal contact to those who were not privileged to meet or hear this illustrious scholar and teacher.

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The Teachings of Jesus Concerning Wealth. By REV. GERALD D. HEUVER, PH.D. Chicago: F. H. Revell Co., 1903. Pp. 208. \$1, net.

The main positions of this book may be summarized as follows: Palestine was a very fertile land, and in our Lord's time presented a civilization and conditions not very different from our own. The people were neither happy nor good. They were oppressed by the Roman and Herodian governments. No party among them—Essenes, Pharisees, or Sadducees—had the social spirit. Only a remnant among the people cared for the poor or the betterment of the general social conditions. Jesus was one of these. Luke gives us the most accurate information concerning his attitude toward social questions. Jesus was no "social agitator." He relied upon moral means alone to promote the social well-being of the people. His life teaches that the spiritual part of man receives its best development under the cramped conditions of poverty and country seclusion. He objected neither to

the possession of wealth nor to the reasonable enjoyment of it. He believed mammon worship was thoroughly sinful; and that riches should be used for the welfare of men. He praised unselfish expenditure. His teaching was conservative and in line with that of the Old Testament. He was progressive and hopeful; and the church of today preserves his spirit and is the only agent he has left for the world's redemption.

The author's style is often defective; numerous sentences are so poorly constructed as to be nearly unintelligible (see on pp. 35, 49, 71, 103). There are some typographical errors (pp. 99, 151, 175). The bibliography gives us a very interesting list of books treating of this particular field. The references to authorities are plentiful and satisfactory.

The author's heart is warm, his sympathies alive, his enthusiasms fervid. His conclusions will approve themselves for the most part to the careful student and to all earnest and devout readers. We welcome a treatise on this special theme, and we trust that its reception will encourage the author to further research and writing.

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The Testament of Our Lord. Translated into English from the Syriac, with Introduction and Notes. By JAMES COOPER, D.D., AND ARTHUR J. MACLEAN, A.M. New York: Charles Scribner's Sons, 1902. Pp. 269. \$3, net.

The full title which the work bears is: *The Testament or Words Which Our Lord, When He Rose from the Dead, Spake to the Holy Apostles, and Which Were Written in Eight Books by Clement of Rome, the Disciple of Peter.* The Testament itself consists of the first two of these eight books to which about half a century ago Lagarde gave the name Octateuch. The subscription at the end of the second book states that the work was translated from Greek into Syriac by James of Edessa in the year 998 of the Greeks, *i. e.*, the year 686-87 of the Christian era; and there seems no reason to doubt the accuracy of the statement. The Greek original, however, is entirely lost, and the work is extant only in Syriac, Ethiopic, and Arabic; though it seems probable that back of the two latter there lies a Coptic version. Of these versions only the Syriac has ever been published.

About fifty years ago selections from the Syriac were published by Lagarde, and in 1856 he attempted a restoration of the Greek original